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ABSTRACT

The Indians of Maine, descendants of Algonquian linguistic stock, number approximately 1800 and reside on 3 reservations totalling 22,600 acres of land. Most of the reservation land is forested, with important economic and recreational advantages in terms of timber production and hunting and fishing opportunities. In 1965, Maine became the first state in the nation to create a separate Department of Indian Affairs for administration of programs designed specifically to meet tribal and reservation needs. Initial program activity of the department has been in the areas of general assistance to reservation members, improvement of reservation housing and sanitation facilities, and community and social development programs. Future attention will also be directed to economic development of tribal resources, both human and physical. The State Department of Education is responsible for Indian education programs and for the elementary schools located on each reservation. The Roman Catholic Church has had a continuing relationship with the Maine Indians for over 300 years, maintains chapels on the reservations, and assigns priests and Sisters of Mercy to the communities. Sisters of Mercy have staffed reservation schools for over 100 years. The reservation schools receive funds under Titles I, II, IV, and VI of the Elementary and Secondary Education Act. Special programs include adult education evening courses, headstart programs, and breakfast and lunch programs. Funds obtained through the American Freedom from Hunger Foundation will fund 2 new projects: a cooking school to demonstrate nutrition, economy meals, and creative ways to prepare surplus commodities and a project to reintroduce Indian culture in the schools. (JH)

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MAINE INDIANS

A Brief Summary

Prepared by

State Department of Indian Affairs

February, 1971

RC005851

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GENERAL INFORMATION

(Prepared by the State Department of Economic Development, the State Department of Indian Affairs, and the University of Maine's Department of Sociology and Anthropology for inclusion in the 1967 edition of "Facts About Maine" published by the Department of Economic Development.)

PREHISTORIC INFORMATION

The Indians of Maine, like those of the entire coastal area of the Northeast United States and the Maritimes, are speakers of the coastal branch of the widespread Algonquian linguistic stock. It was once thought that these people were preceded by a previous and unrelated culture. It is now clear that all the archaeological material presently known for Maine can be attributed to the ancestors of these Algonquian-speaking Indians. There is no evidence for a pre-Algonquian group.

It was, however, once thought that the so-called "Red Paint People" were not related to modern tribes. This mistake results in part from the incorrect connotations of this unfortunate name. These people were by no means the only people to make use of red ochre (hematite or iron ore) in their burial practices. This is a widespread practice, apparently found in virtually every part of the world where hematite is available.

This early burial complex (3000 B.C.) does tell us something about the nature of these early Algonquian speakers. Their heavy woodworking tools indicate that they had not yet developed the use of birchbark, the addition of which makes their descendants seem so different. They were hunters and gatherers that used dugout canoes and spear throwers, but had no knowledge of birchbark canoes or the bow and arrow. Moreover, they were part of a widespread and uniform culture that later split up into the tribal divisions now found within the Algonquian linguistic stock The carriers of this widespread Laurentian culture that happened to live in Maine were close to the source of hematite at Katahdin Iron Works, and the resultant "Red Paint" burials were more elaborate than usual. Cemeteries of this sort have been located near streams in the Penobscot, Kennebec, Georges, Union and St. Croix River valleys. More remote and isolated finds occur as far away as Newfoundland.

The shell middens along the coast of Maine cover a time period of over 5000 years. The earliest remains appear to have been the result of occupation by the same people that were responsible for the Laurentian graves that contain hematite. Gradually, over the centuries, the tool inventories changed to what is known for the Indians of this area in early historical times. The sequence of this change and its implications for cultural reconstruction are, as yet, not fully understood.

It is rare that any two sources agree on the tribal and band divisions of Maine Indians at first historical contact with Europeans. Many early sources are mistaken or incomplete and these errors are perpetuated by many more recent authors.

The best available subdivision now subdivides these peoples in the manner indicated below. All other terms used to refer to Maine Indian groups are either incorrect, subdivisions of these or synonyms for them.

Wabenaki (a political term used to denote all the Indians of New England and the Maritimes)

1. Abnaki
   a. Amasconti
   b. Norridgewock
   c. Rocameca
   d. Arosaguntacook
   e. Wawenock
   f. Sokoki
   g. Ossipee
   h. Pequawket
   i. Missiassik (migrated to northern Vermont)

2. Penobscot

3. Etchimin
   a. Malecite
   b. Passamaquoddy

CULTURAL AND HISTORICAL INFORMATION

Indian bands in Maine normally moved several times each year in response to available food supplies. Each spring they fished the rivers for alewives, shad, and salmon and planted corn, squash, beans, and other vegetables in selected spots on the river banks. In June their camp sites were moved to the seashore where they caught porpoise and seal to provide oil and skins, hunted eggs and the young of sea birds, gathered clams and lobsters, of which part were dried for winter food. The frosts of September called the Indians to harvest the crops previously planted on the river banks. With harvesting done, October found them farther upstream, prowling the deep forests for game. According to tradition, a two-weeks Thanksgiving feast, late in the fall but before Christmas, featuring turkey, cranberries, and Indian pudding, has its modern Thanksgiving Day counterpart. Winter snows marked another period in the big woods hunting moose and trapping smaller game. Before the ice went out of the rivers, a spring catch of otter and beaver had to be made. When the rivers became ice-free, muskrat trapping called and canoes were again used to fish the rivers, and for the return to the downstream river banks for another spring planting.

Maine Indians were perforce independent; to live they, themselves, must fill all their essential needs. Food, clothing and shelter could be gained only by personal effort. These circumstances naturally resulted in developing skill in hunting, stalking, trapping, fishing, canoeing, tanning hides, drying and curing food, and such crafts as sewing and making fish nets, spears, bows and arrows, wampum, carved pipes, pottery, canoes, snowshoes, moccasins, baskets, as well as intricate clothing ornaments of dyed quills threaded on leather thongs.

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The Maine Indians were not excessively warlike. Their peaceful and friendly disposition has been obscured by the drama of warring episodes. Puritan records credit the Maine Indians with saving the lives of early Massachusetts settlers by gifts of food.

The early settlement of Maine occurred when the Indians had recently been victims of civil war and pestilence. Two years of a furious Indian civil war that began in 1615 nearly annihilated some of the tribes. This was immediately followed by a plague of disease, which may have been smallpox, that nearly destroyed other tribes.

Warfare between English settlers and the Indians did not break out until 1675 when there were about six thousand English settlers in Maine. At that time, the principal English settlements were in Kittery, Wells, York, Scarborough, Saco, Cape Porpoise, Falmouth, Pejepscot, Sagadahoc, Pemaquid, Sheepscot, and Monhegan.

Warfare between settlers and Indians, which continued intermittently for eighty-five years (1675-1760), consisted of six so-called "Indian Wars," of which two lasted ten years, and each of the rest for six years or less.

The Indian Wars resulted in over one thousand Maine settlers being killed and hundreds captured. The first three wars marked the period of Indian aggressive action. Although they nearly ruined the fur, fishing, and lumber businesses for the settlers, these wars exhausted the strength of the red tribes. Beginning in 1722, the last three wars saw the English vigorously raiding Indian villages and camps. The French, who had been open allies of the red men in the last two Indian Wars, made peace with the English after the sixth and last Indian War (1755-1760).

Before the Revolution and before Maine became a separate state, treaties were made between each of the two remaining tribes - the Penobscot and Passamaquoddy - and the Commonwealth of Massachusetts. These treaties pertained largely to land to be perpetually reserved for the tribes (i.e. "reservations") and goods and services to be provided by the Commonwealth. Maine, becoming a state in 1820, assumed these treaty obligations, either through renegotiations with the tribes or through provisions in the Compact of Separation between Massachusetts and Maine.

THE TRIBES TODAY

Today's Penobscot Tribal Reservation consists of approximately 140 islands in the Penobscot River between Old Town and Mattawamkeag, totaling around 4500 acres (of which only Indian Island, at Old Town, is currently occupied). The Passamaquoddy Tribe's reservations consist of the 100-acre Pleasant Point Reservation near Perry, Maine, and the 18,000-acre Indian Township Reservation beginning near Princeton, Maine (with communities at the Princeton "Strip" and at Peter Dana Point).

The July 1970 Tribal Census from each reservation lists 604 present and 189 absent Penobscot members; 513 present and 494 absent Pleasant Point and Indian Township Passamaquoddy members. Tribal populations have been increasing since records were first kept; the nationwide Indian population is increasing almost 2½ times as rapidly as that of the country as a whole.

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Members on each reservation biennially elect a tribal governor, lieutenant governor and tribal council. At the same time, each of the two tribes also elects a representative at the State Legislature, who serves as a delegate without a seat or a vote in the State House of Representatives. Since 1954, members on the reservations have been eligible to vote in Federal, State and County elections; and since 1967, in district elections for the House of Representatives. Maine was the last state in the country to enfranchise its Indian citizens, who were nationally given the right to vote through Federal legislation of 1924. Tribal members living off-reservation may vote upon meeting state and local registration requirements.

The governors and councils of each reservation derive their powers and responsibilities from specific State Statutes and Resolves; in the past, the effectiveness of tribal self-government has been hampered by inadequate, incomplete and some outdated State laws. The tribes of Maine have not had any administrative connection with Federal Indian Affairs agencies, in common with many eastern tribes and unlike the majority of western tribes. The six New England states, together, have an Indian population of some 6,000 individuals, with non-Federal reservations in Connecticut and Rhode Island, as well as in Maine.

In 1965, Maine became the first state in the nation to create a separate Department of Indian Affairs for the administration of programs designed specifically to meet tribal and reservation needs. The Department has a central office at the State House in Augusta, and field offices on Indian Island and in Calais, Maine, midway between the two Passamaquoddy reservations.

Initial program activity of the Department has been in the areas of general assistance to reservation members, improvement of housing and sanitation facilities on the reservations, and community and social development programs. Future attention will also be directed to the economic development of tribal resources, both human and physical. The State Department of Education is responsible for Indian education programs and for the elementary schools located on each reservation. The Roman Catholic Church has had a continuing relationship with the Maine Indians for over 300 years, maintains chapels on the reservations, and assigns priests and Sisters of Mercy to these communities.

NOTE: More information on the pre-history of Maine's tribes may be obtained through the Department of Sociology and Anthropology, University of Maine, Orono, Maine 04473.

THE CATHOLIC INDIAN MISSIONS IN MAINE
(1611-1820)

by

Sarah S. Hasbrouck

The early story of the Abenaki Indians of Maine, told from the point of view of the French Catholic missions, is quite a different story from the one found in most history books. In 1929 Mary Celeste Leger, Sister of Mercy, St. Xavier College, Chicago, wrote this story as a Ph.D. dissertation.* In her research, she consulted a great many original documents--letters and reports by the missionaries and their Orders, official colonial documents--and the writings of many other historians. In the brief account below, I have tried to give the main outlines of

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the story which Sister Mary told in detail. The Rev. William Leo Lucey's book, The Catholic Church in Maine, has been helpful in this task.

EARLY FRENCH MISSIONS

From the first, French interest in the New World included "conversion of the heathen." The great explorer, Jacques Cartier, recommended that conversions in the New World would help fill the gap left in the Church by the Protestant revolt. Ironically, the first French colonial expedition to America in 1603 was made by a Protestant, Sieur de Monts; and his settlement at Dochet's Island in the mouth of the St. Croix River contained Huguenot ministers as well as a Catholic priest. These men did not get along very well, and after a difficult and unhappy winter the survivors moved across the Bay of Fundy to Port Royal (where Anapolis Royal now stands).

In 1611, four Jesuit priests set out from Port Royal on the first mission devoted exclusively to the Indians. They intended to sail to a site near Bangor on the River Pentagoet (Penobscot), but wind and fog forced their ship to land on Mount Desert Island. Here an Indian appeared, begging them to minister to his chief, Asticou, who, he said, was in danger of dying without baptism. The story was not true, but the priests were impressed by the Indian's ruse, and decided to stay. They called their mission St. Sauveur. Only two months later Admiral Samuel Argall sailed up the coast to claim the territory for the Colony of Virginia, attacked the mission with artillery and destroyed it.

Admiral Argall's violent act marked the beginning of a century and a half of war between the English and the French for control of North America. Acadia, the region of which Eastern and Northern Maine were a part, was exchanged nine times between these two countries before the final victory of the English in 1763. Missionary work lacked continuity, for it was not a primary concern of the English as it was of the French.

Missionary activity was renewed in Maine in 1619 when the Franciscan Recollects came to Acadia at the invitation of two trading companies, one interested in fishing and one in furs. The Recollect priests established missions at Port Royal, on Chaleur Bay, and on the St. John River. The St. John mission was their major post, and from here they ministered to the Indians of northern Maine until the English claimed all of "Nova Scotia" in 1621 and drove them out.

CAPUCHINS AT CASTINE

When Acadia was restored to France in 1632, the French government decided that missionary work in the New World should be assigned to two orders, the Capuchins and the Jesuits, and divided Acadia between them. The Capuchins were responsible for the Southern part of Acadia as far as the Kennebec. Few records of their work remain, but we know they established a mission on Penobscot Bay at a place called Pentagoet. This settlement later became the headquarters of the colorful French soldier and trader, Baron de Saint-Castin, and took his name. The Capuchins' work at Pentagoet came to an end in 1654, when the English captured the settlement.

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JESUITS ON THE ST. LAWRENCE

Meantime, the Jesuits were at work among the Indians on the St. Lawrence River. The Jesuits had a theory that the best results would be obtained if the converted Indians lived in small settlements near to, but separate from the French settlements with their corrupting influences. The French civil authorities disagreed with this policy of isolation, for they preferred the Indians to be scattered along the frontier as a buffer between the French and the English. Nevertheless, four Christian Indian villages--or "reductions," as they were called--were established on or near the St. Lawrence. One of these, St. Joseph, located at Sillery, comprised "a Church, a residence for the missionaries, a hospital for the sick, houses for the neophytes and a fort to protect them against the dreaded attacks of the Iroquois."* A particularly interesting aspect of this mission was its affiliation with the Cathedral of Chartres in France: a statue of the Virgin was sent from Chartres to the church at Sillery, and a wampum necklace accompanied by an Abenaki prayer returned to Chartres.

MISSIONS ON THE KENNEBEC

Indians throughout Acadia know about the missions on the St. Lawrence, for they frequently took refuge there. Thus, when the Indians on the Kennebec River wished to obtain a "Blackrobe," or priest, to minister to them, they went to Sillery to request one. The Jesuit superior was reluctant to send a priest to the Kennebec, for this area fell within Capuchin jurisdiction, but in 1646 he decided to send Father Druillettes, one of the most famous of the French missionaries. Father Druillettes was the first white man to make the trip from the St. Lawrence to the Kennebec by way of the Chaudiere River and the headwaters of the Kennebec in a bark canoe.

Since 1629 English colonists from Plymouth had been trading on the Kennebec, and some had settled there. Father Druillettes reported that as a result of their influence the Indians "were much given to drunkenness and had no business with any but the English; from these heretics and from the vessels on the coast, they got the liquor which turned their heads."* He had much to do to wean his charges away from liquor, to secure peace among the tribes, and to weaken the influence of medicine men. But he was successful, and the Indians on the Kennebec forsook the English and became Christians with an allegiance to France.

Francis Parkman described a Good Friday service conducted by Father Druillettes on the shores of the Kennebec, which tells a good deal about the accomplishments of the Catholic missionaries:

> What was their prayer? It was a petition for the forgiveness of their enemies, the Iroquois. Those who know the intensity and tenacity of an Indian hatred will see in this something more than a change from one superstition to another. An idea has been presented to the mind of the savage to which he had previously been an utter stranger. This is the most remarkable record of the success in the whole body of the Jesuit Relations but it is very far from being the only evidence, that in teaching the dogmas and observances of the Catholic Church, the missionaries taught them also the morals of Christianity.*

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While Father Druillettes was on the Kennebec, his Indians were threatened by the Iroquois, who had recently destroyed their old enemies the Hurons and were after the Abenaki. In 1651 Father Druillettes went as a delegate from Quebec to Boston to seek an alliance with the New England Council (the Colonies of Plymouth, Boston, Connecticut, and New Haven) against the Iroquois. It is a measure of Father Druillettes' courage and stature that he traveled to Boston in spite of the Massachusetts Act Against the Jesuits," which blamed "the great Wars, Combustions, and Divisions which are today in Europe" on "the secret underminings and solicitations of the Jesuitical Order" and forbade Jesuits to travel in the Bay Colony exept "in company with any messenger hither upon Public occasion or Merchant or Master of any ship so as they depart again with the same..."** Father Druillettes went in the company of his friend, John Winslow, Plymouth agent on the Kennebec. He tried to win the colonies to his side by appealing to their interest in trade with the Indians on the Kennebec and in Quebec, which would be lost by an Iroquois victory. But the Colonies were unwilling to incur the displeasure of the Iroquois by making an alliance to protect the Abenaki. As a matter of fact, the four colonies took no united action of any kind until King Philip's War in 1675, when they formed a confederacy to exterminate the southern New England Indians - a war that gravely affected the Maine Indians though it did not involve them directly.

Another priest who spent thirty years with the Indians at Norridgewock on the Kennebec was Father Rale. He is perhaps the best known of the missionaries to the Abenaki, because of the many letters he wrote which have been preserved. Much of his energy, he wrote, was spent in helping the Indians become settled in one place. He urged them to plant food; but since he recognized that agriculture could not supply all their needs, he was ready to accompany them with a portable chapel on their seasonal migrations to fish and hunt. He spent his mornings, after Mass, in his cabin listening to the troubles of the Indians, advising them and settling quarrels. In the afternoons he called on the sick and needy. He composed prayers for them, and organized a choir among the young people. He also worked zealously on an Abenaki dictionary, only to have it stolen by English raiders. (Its value must have been recognized, for it was preserved and is now at Harvard University.) Father Rale was much beloved by his congregation; but despite his peaceful life, he was considered a threat by the English. On August 23, 1724, he was slain by militiamen from Massachusetts.

MISSION ON THE PENOBSCOT

From 1650 to 1763 the English were pushing their settlements farther and farther north, with the intent of pushing the French out of Canada--and, perhaps as important, ridding the area of Catholicism. The Abenaki and their French priests were in constant danger. Their last real stronghold was the Penobscot River. The principal mission on the River was at Panawamske, ten miles above the tide. This may have been the site of Old Town, but some think it was farther north.

The missionaries who lived and worked here were sorely aware of the injustices inflicted on the Indians by the encroaching white settlers and the conflict between the French and the English. They wrote to the French authorities urging that all the natives of the Acadian peninsula be gathered into one settlement away from contact with the Whites. The French king gave his approval and two thousand pounds to the project, but it was never carried out.

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MISSIONS ON THE ST. JOHN RIVER

Another area in Maine where important missions were maintained was the St. John River, principally at a place called Medoctec, near Woodstock, N.B., where the Malecite Indians lived. One of the Jesuit missionaries here left an account of what happened when Quebec fell to the English in 1759. The French inhabitants went to the English fort to surrender and the priest joined them there:

> When I was at the English fort, I learned that some of the Indians came and talked to the Commander. He received them graciously and proposed to make peace with them. The Indians accepted. However they took the precaution to consult me before taking the step. They said to me that as far as they could see there was no longer any hope of assistance from the French, now that Quebec had been taken. As for the rest, they would always retain a strong attachment for the French and would come to their assistance any time that they were needed. And at that I believe them sincere for they like the French better than they do the English and they impress me as being ready to suffer to the end rather than give up their religion.*

AFTER THE FALL OF QUEBEC

When Quebec fell, French power in America came to an end, and by the Treaty of Paris in 1763, the whole of Canada was ceded to Great Britain. The Indians had many complaints and took them to the Colonial authorities. In 1764 they met with Governor Bernard of Massachusetts Bay Colony, under whose jurisdiction they now were, to protest their unfair treatment in the matter of land, and to appeal for a resident priest:

> ...a Father to baptize our children and marry us, and administer the Sacrament to us, and confess us, and shew us the way to Heaven; ...since we have no Father among us our People grow loose and disorderly, drink too hard, and run into many bad practices, which a Father (if we had one among us) would remind us of and correct.*

Many French priests had returned to France, and the few who remained were worn out trying to minister to both Catholic settlers and Indians. Governor Bernard would not permit them a "popish" priest, and he tried to satisfy them with a priest of the Church of England. He thought perhaps a French Protestant in English orders would be a good solution, better still "one who has been a Romish priest and has conformed to the Church of England,"** but the Indians refused to accept any but the Blackrobe for whom they asked. Their request went unanswered until 1779, when, under pressure of the Revolutionary War and the need to keep the Indians' allegiance, colonial officials arranged to have a French Navy chaplain visit the Passamaquoddy Indians during the summer.

UNDER THE UNITED STATES

After the colonies became a nation, the federal government assumed control of affairs with the Indian tribes on the frontier or west of it, but the tribes within

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the original thirteen states came under each state's jurisdiction. Massachusetts made a series of treaties with the Penobscot and Passamaquoddy Indians to establish the boundaries of the small areas of land now left to them. The Penobscots were given the island on which Indian Old Town now stands, plus several other small islands, all lying about ten miles above the tide on the Penobscot River--and a guarantee that all land on both sides above these points "should lie as hunting grounds for the Indians and should not be laid out or settled by the state or engrossed by individuals thereof."* In 1818, despite the guarantee, most of the latter territory was taken. The Passamaquoddy Indians received a reservation of land near the Schoodic River and Lake and ten acres of land at Pleasant Point. The State of Maine assumed the obligations of these treaties when it separated from Massachusetts.

The Indians now looked to the ecclesiastical authorities in the United States for help in securing priests. In 1791 a deputation from three villages on the St. Croix, Penobscot, and St. John Rivers was sent to Bishop Carroll in Baltimore, head of the Catholic Church in the United States, asking for a missionary. The Bishop applied to the Sulpician Order in France and obtained a priest for them, but his difficult work was made even harder by the fact that he had no financial support. In 1798, the General Court of Massachusetts appropriated the sum of $200 annually for an Indian missionary to live alternately with the Passamaquoddys and the Penobscots.

By 1820 there were quite a few Catholic settlers living in Maine, chiefly in and near Damariscotta, who needed the services of a priest. It was arranged that the priests should spend the winters in Damariscotta and the summers at Indian Island and Pleasant Point. The Catholic Church would not forget "the first-born of the faith" in America.

* * *

In thinking about the turbulent early days of Acadia, it is well to remember that the story took place against a background of religious wars in Europe--Catholic against Protestant, French against English. It is no wonder that those who came to the New World brought with them the passionate feelings of the Old. The tensions in the Province of Quebec today are an indication of the strength of these passions. And they have sometimes made it difficult for Anglo-Americans and Protestants to evaluate objectively the work of the French Catholic missions in Maine.

That the Catholic priests in Acadia displayed enormous courage and devotion to duty is beyond question. They were zealous in their desire to bring Christianity to the Indians, and it seems clear that they approached their task in a spirit of love and respect for the dignity of their charges. The French people, on the whole, lived peaceably with the Indians, sharing the land rather than appropriating it, respecting the Indians' attachment to it. No doubt the missionaries, who knew the Indians so intimately, exerted a considerable influence on the civil authorities in their dealings with those who had lived here first.

One can't help wondering what might have happened if the French had kept Acadia after all.

(SEE References - next page following)

(Continued)

REFERENCES ON THE CATHOLIC INDIAN MISSIONS IN MAINE

* Leger, Sister Mary Celeste, The Catholic Indian Missions in Maine (1611-1820), The Catholic University of America, Washington, D. C., 1929.

** Lucey, William Leo, S.J., The Catholic Church in Maine, Marshall Jones Co., Francestown, N. J., 1957

NOTES ON THIS SECTION

--Mrs. Hasbrouck is currently the Administrative Assistant for the Women's Informational Advisory Service, a state-wide program under the Higher Education Act with a central office in Bangor. A history major at Vassar College, her professional experience includes work for the Ford Foundation and as a librarian in New York City.

--Approved for publication by the Roman Catholic Diocese of Portland. Information pertaining to current Diocesan programs affecting the Indians of Maine may be obtained from the Division of Indian Services, Bureau of Human Relations Services, 317 Congress Street, Portland, Maine 04112.

STATE OF MAINE
THE DEPARTMENT OF INDIAN AFFAIRS

The Maine Department of Indian Affairs was created by the 102nd Legislature "to exercise general supervision over the Indian tribes." The act transferred "the duties and powers heretofore given the Commissioner of Health and Welfare relating to Indians, except their education" to the new Department. (22 MRSA s4702) Responsibility for Indian education was transferred by the 102nd Legislature to the State Department of Education effective July 1, 1966. (22 MRSA s4838)

The first State Commissioner of Indian Affairs was sworn into office on November 1, 1965 and assumed financial responsibility for the Department on January 3, 1966. On that date, Maine became the first of the fifty states to possess a state department devoted to the needs and desires of Indian citizens.

The Indian tribes of Maine, in common with those of other eastern states but unlike the majority of western tribes, have never been under the jurisdiction of the two Federal agencies devoted to Federal Indian administration; namely, the Bureau of Indian Affairs (U.S. Dept. of the Interior) and the U.S. Public Health Service's Division of Indian Health (U.S. Dept. of Health, Education & Welfare).

By statute, primary program attention is currently directed to those tribal members residing on the three tribal reservations within the State. These reservations are:

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Penobscot Reservation: - the Penobscot River islands from Old Town to Mattawamkeag (of which only Indian Island at Old Town is currently inhabited)

Passamaquoddy Reservations: - the Pleasant Point Reservation, near Perry and Eastport, Maine
- the Indian Township Reservation, near Princeton (2 communities, one at Peter Dana Point and one at Princeton "Strip")

The Department maintains a branch office on Indian Island to serve the Penobscot tribal members, and a branch office at Calais to serve the members of the two Passamaquoddy Reservations (Pleasant Point and Indian Township being situated about 50 miles apart, with the City of Calais approximately midway between).

Present staff consists of a Commissioner, Deputy Commissioner (Housing and Construction), two Stenographers and an Account Clerk in the central office in Augusta; an agent (Indian Development Specialist) in the Penobscot field office on Indian Island, Old Town; and an agent (I.D.S.) and Clerk-Typist in the Passamaquoddy field office in Calais.

Administration requires involvement in all the usual areas of any municipal government; i.e. - general assistance to the indigent (food, clothing, fuel, medical, dental and other health care); reservation facilities (public utilities, roads, grounds, fire protection); recreational programs; employment and educational opportunities, etc.

In 1966, upon assuming transferred responsibility for existing Indian affairs programs, the new Department found a major responsibility to be the continuation of a general-assistance program, similar to that administered by many towns and municipalities, as well as by the Division of General Assistance (State Dept. of Health and Welfare), for "unsettled" State residents. In addition, it was found that a small start had been made in the past toward providing technical and financial assistance for physical reservation development in the areas of housing, water and sanitation.

The Department's present goals and programs include the following:

1) Continuation of general-assistance programs for indigent tribal members residing on-reservation as long, and to such extent, as needed;

2) Continuation, at an accelerated rate, of needed physical development programs on all reservations, making full use of Federal program funds where available, particularly in such areas as housing, water, sanitation and construction of community buildings, all of which have been identified by the Tribal Councils as being of critical importance;
(Presently under construction at Pleasant Point and Indian Township Passamaquoddy Reservations are new and extended water lines and sewage facilities, with new housing to follow after completion of these projects. Applications are pending for similar projects at the Princeton "Strip" and the Penobscot Reservation.)

(Continued)

3) Initiation of programs aimed at human and community development, utilizing all available State and Federal resources (with particular reference to provisions of the Economic Opportunity Act) based on expressed needs of the Indian people;

4) Constant cooperation with the State Department of Education, State Board of Education, University of Maine, the Diocese of Portland, private agencies and groups, etc., in efforts to upgrade existing levels of education, particularly with high school graduates and adults (see the section on "Indian Education in Maine");

5) Cooperation with all State and Federal agencies involved in manpower training, employment and economic development, in efforts to upgrade the existing economic levels of the reservations and of individual tribal members.

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(NOTE: - Specific information on administration may be obtained upon request from the Department of Indian Affairs, State House, Augusta, Maine 04330)

INDIAN EDUCATION IN MAINE

I
SUMMARY

The Maine Department of Education assumed the responsibility for the education of children living on Indian reservations on July 1, 1966 under the provisions of M.R.S.A., Title 20 as amended. At that time all program administration for Indian reservations, except education, was transferred from the Department of Health & Welfare to the newly formed Department of Indian Affairs.

The Department of Education operates three public Reservation day schools: The Penobscot Reservation (Indian Island) near Old Town, Grades K-6; Indian Township Passamaquoddy Reservation (Peter Dana Point) near Princeton, Grades K-6; the Pleasant Point Passamaquoddy Reservation near Eastport, Grades K-8. High School pupils attend school off-reservation and all pupils have the option to attend.

ON RESERVATION SCHOOL ENROLLMENT 1970-71

Grade	Peter Dana Point	Pleasant Point	Indian Island
K	10	16	6
1	9	19	8
2	9	12	6
3	2	17	9
4	8	14	3
5	5	12	2
6	10	12	1
7	0	11	0
8	0	12	0
Total Enrollment	53	125	35
Number of Teachers	3	5	2½

(Continued)

OFF RESERVATION ENROLLMENT

Grades	Peter Dana Point	Pleasant Point	Indian Island
K-12	30	22	69

II
SCHOOL PROGRAM

The program in the reservation schools is one that attempts to provide the student with knowledge and pride in his heritage as well as the basic skills and knowledges provided to all Maine Elementary children.

III
STAFF

The faculty at all three schools is composed of both sisters and lay people and all are college graduates and employed in the same manner as other teachers in the State of Maine.

At the Indian's request the recruitment of teachers is a joint effort between the Sisters of Mercy and the Department of Education. The Catholic Church has had a continuing relationship with Maine tribes for 300 years and the Sisters of Mercy have staffed reservation schools for over 100 years.

IV
CONSTRUCTION

Construction projects funded by the 102nd, 103rd, and 104th Legislatures are presently being completed. Thus school facilities are now:

Penobscot - Kitchen, multipurpose room, 3 classrooms
Peter Dana Point - Kitchen, multipurpose room, 3 classrooms
Pleasant Point - Kitchen, multipurpose room, 6 classrooms

Because it is still necessary for two grades to attend school in Princeton and there are no facilities for library or adult education on that reservation, the 105th Legislature will be asked to appropriate funds to complete the Peter Dana School.

V
SPECIAL PROGRAMS

A. Title I, ESEA - Disadvantaged

There has been full expenditure of funds allotted under Title I, ESEA each year. FY 1967-1970 the Title I funds for the Indian Island School were used in a cooperative project with Old Town School Department. This year the funds for all three reservations are written into one project. Title I funds this year are used to place four Indians in the classrooms as teacher aides.

(Continued)

B. Title II, ESEA - Library

In addition to the funds allotted to all Maine schools, special grants of $2500 were obtained for each reservation school for the purchase of library and audio-visual materials.

C. Title IV, ESEA - Research

On October 1, 1969 the U. S. Office of Education approved a Title IV research grant "to determine if any positive changes in attitudes on the part of Passamaquoddy Indian youngsters and non-Indian youngsters result from their being exposed to a specially prepared series of lessons concerning Indian history and culture."

The study had two groups; one experimental and one control. The experimental group consisted of youngsters in Grades 4, 5, and 6 from Pleasant Point Reservation and the Perry School. The control group consisted of youngsters in grades 4, 5, and 6 from Peter Dana Point Reservation and the Princeton Elementary School.

Both groups had a pretest, to determine attitudes about Indians. The experimental group was shown a series of lessons prepared on Indian history and culture and then both groups were given a post test.

The results show that those children who received the lessons had significant attitude changes and that those of the Indian children were greater than those of the white children.

D. Title VI-A Handicapped

Application was made and approved this year for a Title VI grant of $9,000 for a special education grant. Implementation was held up until the completion of the construction projects but the project should soon be under way.

E. Adult Education

The last legislature appropriated money for General Adult Evening Courses on the three reservations. Courses last year included Driver Education, Indian Dance and Basketry, Sewing, Ash Finding and Blueprint Reading. Similar classes will be continued this year. Many people also attended adult classes at the local high schools and the Washington County Vocational and Technical School.

In addition the Passamaquoddy Adult Basic Education Program has been funded for the past three years by the Adult Education Act. The aim of this program is to provide classes for those who have not mastered the basic skills.

The Manpower and Development Act has funded a program for the Passamaquoddy Tribe which will provide training in basket-making and construction skills.

(Continued)

F. Headstart

All three communities participate in Headstart programs. Penobscots children attend a year-round program in Old Town and the Passamaquoddies participate in joint projects with the neighboring communities for summer headstart programs.

G. Breakfast and Lunch Programs

Through joint funding between the Department of Education and the National School Lunch Program all children are provided with lunches and two schools have a breakfast program.

H. American Freedom From Hunger Foundation, Inc.

Through the American Freedom from Hunger Foundation, Inc. a Newton Highlands group raised over $10,000 for Maine Indian schools. The money will be used in two projects: The first will provide a cooking school to demonstrate nutrition, economy meals and creative ways to prepare surplus commodities. The second project is one to re-introduce Indian culture in the schools and begin ending the "cultural starvation" perpetuated for so long in the reservation schools.

I. Indian School Boards

The 104th Legislature approved L.D. 1439 which is an act permitting the establishment of an Indian Township School Committee with all the rights and responsibilities of all Maine School committees. If it is desired by the other two reservations, such a measure will be introduced to the 105th Legislature for them also.

For further information about Indian education in Maine, contact: ----------→

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FOREST RESOURCES OF THE INDIAN TOWNSHIP PASSAMAQUODDY RESERVATION

by
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THE FOREST

The Indian Township Passamaquoddy Reservation, lying north and west of Princeton, Maine, consists mainly of forest land. Excluding alder, bog, heath and open lands, as well as alienated lots, there remain approximately 16,500 acres of timber-growing land.[1]

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The forest is mostly softwoods, containing the spruces, fir, hemlock, white pine and cedar. Red pine and tamarack are found in smaller amounts. Mingled with the softwoods to a greater or lesser extent are white birch, poplar, and soft maple. Other hardwoods are of minor importance, except that there is some white ash; and yellow birch may be expected to increase with the end of the birch die-back. Brown ash is used in basket-making.

LAND USES

Timber

Under present conditions, the growing of continuous crops of pulpwood, saw-logs and other forest products is the most important use of the forest land. There is no prospective use for most of the area which conflicts with this use. Timber is sold as standing trees, and this will continue largely to be the case in the near future. Net stumpage returns go to the Passamaquoddy Tribal Trust Fund. Harvesting the annual cut of wood products provides employment to a number of Indians. While the production is of limited importance in terms of total requirements of local mills, it does contribute to the stability and prosperity of the St. Croix Valley and hence to increased employment possibilities. The forest of Indian Township provides important demonstration and research benefits, also training for University of Maine forestry students.

Water and Soil

As a part of the watershed of the West Branch St. Croix River, the Township contributes to the flow of the river and to the stability of water levels. The generally flat surface does not mean a lack of watershed influence. On the contrary, the presence of poorly drained areas with deep organic layers creates favorable conditions for storing large amounts of water and contributing it slowly to the runoff of the watershed. Those lands which do have sufficient slope could suffer erosion if the cover were denuded, resulting in silting of channels and storage basins.

Recreation

Indian Township possesses important recreational advantages. It is traversed by large numbers of people using U.S. Highway #1 or headed toward West Grand Lake. Campers, picnickers and motorists enjoy the area. The existing campground and lunchground can be enlarged and additional areas improved without removing important areas from timber production. The Township offers more than twenty miles of undeveloped lake and flowage shoreline. This averages at least as good quality as Maine fresh water shorelines in general. The policy has been to keep most of this shoreline in a natural condition. Land is no longer sold or leased for commercial resorts, which are abundant nearby, or for individual camps, which would deprive Indians and the public of access and enjoyment. Recreational use contributes directly to the income of the Indian caretaker of the campground and to the prosperity of the region.

(Continued)

Wildlife and Fish

Indian Township offers as good hunting as the general vicinity and is accessible by a system of gravel and bulldozed roads and painted land lines, as well as by boat. Nearby fishing opportunities are unexcelled. Indians can avail themselves of fish and game and can earn income as guides. Hunters and fishermen contribute to the general prosperity of the area.

Other Uses

The only other use is gravel and fill. Because of limited supply, unsightliness and other undesirable effects, this is limited to use on the Township.

The approximately 2,500[1] acres of non-forest land include the areas in which Passamaquoddy tribal members live. Other non-forest lands are important for water and possess some potential for wildlife and recreation.

MULTIPLE USE POLICY

All four of the major resources are considered in managing the commercial forest land. This multiple use policy is restricted on certain lands. Timber cutting is restricted within 150 feet of centerlines of hard surfaced roads, within and around developed recreation areas, and bordering lakes and flowages for beauty and for windfirmness of the forest. Some cutting of trees is not only permitted but may be necessary for the appearance of the area and the safety of users. Within the two experimental compartments, timber production may be considered the dominant use, but they are visited by other people as well as professional foresters.

TIMBER MANAGEMENT

Since 1929[2] the Maine Forest Commissioner has been responsible by law for management of the forest land. He has asked the University of Maine School of Forestry to assist in this, which is done on a no-cost basis. The St. Croix Paper Company, a subsidiary of Georgia-Pacific Corporation, has agreed to purchase stumpage, hire Indian labor, cut marked wood, assist in construction and maintenance of improvements, and cooperate in the research program. The three cooperating agencies have had written arrangements since 1949 and signed a new agreement in 1965. Tribal governors of the Indian Township and Pleasant Point Passamaquoddy Reservations were made members of the Township Management Committee in 1967. Other members include representatives of the University of Maine School of Forestry, State of Maine Forest Service Department, and the Georgia Pacific Corporation (St. Croix Paper Co.).

At present, all cutting of pulpwood, sawlogs and boltwood is done by St. Croix. Trees are yarded by a wheel skidder to a landing where pulpwood is bucked and piled on pallets.

(Continued)

The planned annual cut for the period 1958 to 1967 was 1500 cords of spruce, fir and hemlock pulpwood and 150,000 board feet of pine. Hardwood in the operating areas is now being marked, but no definite cut has been specified. Experimental areas add another 200 cords a year. Each tree is marked according to its size and condition, but keeping in mind the wind-firmness of the reserve stand and the prospect of another cut after a 20-year period.

The total volume of growing stock estimated in 1958[1] was

Spruce cords	Fir cords	Hemlock cords	Pine Mbf	Cedar trees	Poplar cords	White Birch cords	Other Hardwoods cords
84,000	28,000	31,000	28,000	152,000	9,000	9,000	29,000

Annual net growth of spruce, fir and hemlock was estimated as .45 rough cords per acre per year in 1958[1].

FOREST PROTECTION

The Maine Forest Service protects the township from fire as a part of the Forestry District, with payment from the gross stumpage income. It also checks on insect and disease conditions. There has not been a serious fire for many years but increasing human use and presence of slash areas are causes of concern. Likewise, there has been no spectacular mortality from insects and diseases for a number of years. In the past, large volumes of spruce and fir were killed by budworm and birch die-back caused serious losses. More recently, the pine leaf aphid has been a cause of concern. Beech scale and balsam woolly aphid are present. Some work is being done to control white pine blister rust. In general, planned cutting under the timber management plan is expected to keep the stand healthy and hold insect and disease losses to a minimum.

GENERAL

The Passamaquoddy Indian Tribe of Maine has a valuable, productive and well-managed property in the forest land of Indian Township. If everyone concerned cooperates and unauthorized cutting and fires can be prevented, there is every prospect that this property will increase in value and usefulness.

NOTES ON FOREST RESOURCES SECTION

[1]Area, volume and growth figures are taken from the timber management plan and are not intended to be precise.

[2]Chapter 180, Public Laws of 1929. This act followed a 1906 report to the Forest Commissioner outlining desirable management practices for Indian Township.

Funds appropriated to the Department of Indian Affairs since the Department of Indian Affairs was organized beginning January 1, 1966, normal departmental functions (Non-Educational).

January 1, 1966 TO June 30, 1966	July 1, 1966 TO June 30, 1967	July 1, 1967 TO June 30, 1968	July 1, 1968 TO June 30, 1969
$128,319.00	$236,222.00	$237,778.00	$266,447.00

July 1, 1969 TO June 30, 1970	July 1, 1970 TO June 30, 1971	July 1, 1971 TO June 30, 1972	July 1, 1972 TO June 30, 1973
$338,424.00	$334,344.00	$343,046	$346,649

Additional funds appropriated for the Reservation Housing Authorities maintenance funds.

July 1, 1969 TO June 30, 1970	July 1, 1970 TO June 30, 1971	July 1, 1971 TO June 30, 1972	July 1, 1972 TO June 30, 1973
$31,081.00	$30,440.00	$37,023.00	$38,167.00

Funds appropriated for repairs and minor improvements to present housing.

1966	1967	1968	1969/70	1970/71	1971/72
$23,800	$11,560	$27,740	$22,500	$23,900	$13,692

Construction funds for potable water supply and distribution systems- and sewerage facilities-Pleasant Point bond issues 103rd and 104th legislation. (Projects Completed) $168,000.00

Potable water supply and pressure systems at Peter Dana Point (Indian Township). (Project Completed) $73,800.00

Bond issues 103rd and 104th Legislation.

Water and sewerage facilities (Penobscot Res.) $63,000.00

Indian Township-Princeton Strip area
Water and Sewerage facilities (Project in process) $135,000.00

Extension of water and sewerage facilities
Pleasant Point $80,000.00
Indian Township $153,000.00

Penobscot Reservation-water and sewer facilities	$77,000
Indian reservation (105th Legislature) House Connections (In Process)	76,800

Construction funds indicated do not show the 70% to 80% federal matching funds of which have been received for the funds completed and in process.

None of the funds indicated include funds for educational projects which are admininstrated by the Department of Education.

The following funds were directly placed on the reservations for the periods indicated.

	1966-67	1967-68	1968-69	1969-70
PENOBSCOT				
Food	$15,457.48	$24,263.49	$31,397.97	$36,145.21
Clothing	3,396.46	5,226.31	2,374.63	2,465.09
Fuel	2,502.03	8,119.61	9,249.64	10,962.95
Medical	11,859.89	11,031.16	13,492.88	9,298.55
Labor (Indian)	8,207.69	11,073.05	10,813.95	9,461.85
PASSAMAQUODDY				
Food	$32,310.41	$41,698.47	$73,076.92	$73,496.55
Clothing	9,288.82	11,672.27	27,172.46	17,777.85
Fuel	11,726.21	13,850.63	22,464.83	23,642.29
Medical	39,542.32	48,854.61	55,476.49	71,807.55
Labor (Indian)	18,601.18	28,875.24	28,673.51	24,922.90
COMBINED				
Food	$47,767.89	$65,961.96	$104,474.89	$109,641.76
Clothing	12,685.28	16,898.58	29,547.09	20,242.94
Fuel	14,228.24	21,970.24	31,712.47	34,605.24
Medical	51,402.21	59,885.77	68,969.37	81,106.10
Labor (Indian)	26,808.87	39,948.29	39,487.46	34,384.75
TOTAL	$152,892.49	$204,664.84	$274,191.28	$269,980.79

Expenditures of the Department of Indian Affairs for Catholic churches, rectories, and convents on the Penobscot and Passamaquoddy Reservations for the following years are as follows:

1968/69	1969/70
$14,808.74	$14,398.55